

THE KOREA MISSION FIELD



VOL. XXIII.

行發日一月七年二和昭 (行發日一回一月每) 可認編郵種三第日八月七年八十三治明 No. 7.

LEADING ARTICLES:

Christian Sociology in Korea

W. M. Clark, D. D.

The Union of Three Churches in Canada

R. J. Walton, D. D.

Planning for the Summer Holiday

William Scott

Business Men and Missionaries

W. H. Murray Walton

The Aims of Methodist Union in Korea

J. S. Ryang

JULY, 1927

SEOUL, KOREA.

CURIOSITY ?

What is it? One may say that it is the "state of being curious", and it is often said to be more predominant in the fair sex. This is as it may be, but it is not our object at this time to discuss the pros and cons of such an argument. Suffice it to say that "a state of being curious" is, to the majority of people, far from satisfactory, and leads one to realise that the unknown factor still looms large in all walks of life.

Years ago, when the Automobile made its first appearance on the road, it was literally called a "curiosity". That phase has since changed; but there is still the inventive genius who, from time to time, presents us with progressive developments to sustain our interest in Automobiles.

The Ford Motor Company have recently announced that they will shortly produce an entirely New Car, and it is in this connection that so much anticipation and curiosity has been aroused in the minds of all who have ever seen or heard of an Automobile.

During the next few months we shall be receiving further particulars of this New Car, and we suggest that, as a matter of general, as well as particular interest, we send you these details as they are published.

To ensure safe receipt of this new and interesting literature, we request you to fill in the attached coupon and post it to us, when your name will be put on our mailing list, and leaflets sent you as soon as they are issued.

OUR SERVICE IS YOURS

To : SALE & Co., Ltd.

Seidaimon P. O. Box No. 9
KEIJO.

Please mail to me, at the following address, details of the
New Ford Car, as soon as same are issued :

Name

Address

AUTHORIZED FORD DEALERS

SALE & COMPANY, LTD.

KEIJO.

Telephone :
Kokamon 369
do 1619

Ford Motor Company

OF JAPAN, LTD.

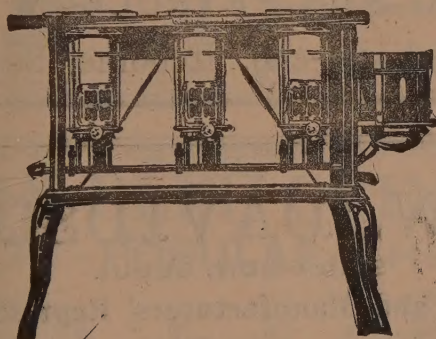
QUALITY



ECONOMY

NEW PERFECTION OIL COOK STOVES

For economy, cleanliness and cool kitchens during the warmer months use NEW PERFECTION oil cook stoves and ovens whether you are living in the city, the country or at the beaches.



*For best results
use NONPAREL
or ATLANTIC
Kerosene Oil*

We carry in stock one, two and three burner stoves ranging in price from Yen 16.00 to Yen 65.00, and a full line of ovens and accessories. On sale by our dealers and agents throughout Korea. When in Seoul ask at "Manfords" for a demonstration, or visit our own show room.

STANDARD OIL COMPANY OF NEW YORK

Main Office for Korea—175 Gishudori, Seoul

BRANCHES AT

Anshu
Chinampo
Chemulpo

Fusan
Gensan
Kunsan

Mokpo
Ping Yang
Shin Wiju

THE RISING SUN PETROLEUM CO., LTD.

“SHELL”

MOTOR



SPIRIT

World Famous for Greatest Efficiency and Mileage.
OBTAINABLE FROM AUTHORISED DEALERS EVERYWHERE

Manufacturers of
PARAFFIN WAX & STEARINE CANDLES
of every description, also
ILLUMINATING, FUEL, LUBRICATING AND MOTOR
OILS AND PARAFFIN WAX

THE RISING SUN PETROLEUM CO., LTD.

75 Takezoe-cho, Itchome, Seoul

Telegrams:—

“Davidson, Seoul”

H. W. DAVIDSON

SEIDAIMON, SEOUL

Importer and Manufacturers' Representative

Telephone :—

Kokamon, No. 337

“ALLSTEEL” OFFICE FURNISHINGS. Solve the Problem of :- Where to file it!

LETTER FILING CABINETS :- For Secure Recording and Ready Reference
of all Correspondence.

SAFES :- For Permanent Preservation of Important Papers.

STEEL CABINETS :- For Storage of Supplies Secure from Pilferers.

HANDY REFERENCE CABINETS :- For Easy Accessibility of Files required Daily.

ASBESTOS CEMENT SHEETS AND TILES.

Roofing Tiles :- Of the Best, for Permanent Roofs.

Ceiling and Partition Wall Sheets :- See them Erected.

School Blackboards : For large or small Requirements.

SIMMON'S BEDS. Cots, Folding Beds, Three Quarter Beds, Double Beds, Brass Beds, Cribs.

LIFE INSURANCE with the SUN LIFE OF CANADA.

THE CHINESE GOSPEL BUILDING ASSOCIATION



CONTRACTORS
AND BUILDERS

Foreign Style Furniture
of every description

MANAGER, K. O. WANG
26 Chong Dong, Seoul

The New Hotel at Kobe

The Pleasanton Hotel

Henry F. Sanborn, Manager

A first class moderate priced comfortable and quiet hotel. Running hot and cold water in all rooms.

To my many friends and patrons in Korea: Please book to Sannomiya station and be sure to see that your baggage is on the train at Shimonoseki. Kindly telegraph or write when you are coming and you will be met at *Sannomiya station*.

Do not be misled by any other hotel announcement

PHOENIX BLEU CHINAWARE

NEAT-POPULAR-CHEAP



SOLE AGENTS FOR CHOSEN
THE SALVATION ARMY
TRADE DEPARTMENT
INSIDE WEST GATE, SEOUL

CALL AND SEE SAMPLES—OR WRITE FOR PRICE-LIST

World Dominion Press Publications

WORLD DOMINION

An International Review of Christian Progress. A Unique Magazine—Surveys the World—Advocates widespread Evangelism—Is the Authority on the Indigenous Church. Issued Quarterly: Annual subscription 4/6 post paid. (¥ 2.40)

THE TASK OF THE CHRISTIAN CHURCH: A World Survey

This epoch-marking work is the first attempt yet made to survey the religious situation throughout the world in a single volume and in an attractive and readable form. Price 8/- post paid. (¥ 4.20)

THE INDIGENOUS CHURCH AND THE SURVEY SERIES

The Indigenous Church. By S. J. W. Clark. Price 5d post paid (25 Sen)

Indigenous Ideals in Practice. By W. F. Rowlands. Price 7d post paid (30 Sen)

Education in the Native Church. By Roland Allen. Price 7d post paid (30 Sen)

The Land of the Vanished Church. A Survey of North Africa. By J. J. Cooksey.
Price 2/3 post paid (¥ 1.20)

A GREAT EMANCIPATION: A Survey of Nyasaland. By W. J. W. Roome F. R. G. S.
With map. Price 3/4 post paid (¥ 2.25)

Particulars of other publications in these series
may be had on application.

World Dominion Press,
1 Tudor Street, London. E. C. 4., England.

ESTEY ORGANS

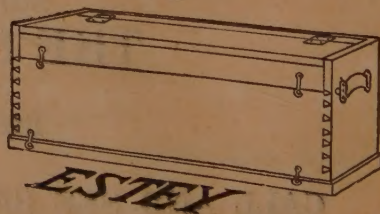
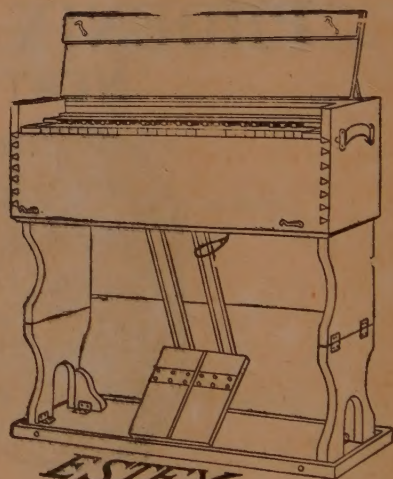
Over 400,000 have been
MADE AND SOLD

Five different Styles in either
OAK or WALNUT
carried in stock

TERMS—MAKE YOUR OWN

We will put an Estey Organ
in any Korean church on the
guarantee of the supervising
foreign missionary

W. W. TAYLOR & CO., SEOUL



The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: MISS E. WAGNER

REV. B. W. BILLINGS, D. D.	REV. R. C. COEN,	MR. HUGH MILLER,
MR. GERALD BONWICK,	MR. J. F. GENSO,	MR. H. H. UNDERWOOD, PH. D.
REV. W. M. CLARK, D. D.	REV. J. W. HITCH,	

Contents for July, 1927

ILLUSTRATIONS :—

The Power-house of Korea. Laborers in the Rice-fields	— — — — —	Frontispiece
(See "Christian Sociology" page 133.)		
Funeral of Rev. Choi Pyeng Hyeun. (See page 154.)	— — — — —	do
CHRISTIAN SOCIOLOGY IN THE LIGHT OF CONDITIONS IN KOREA		
Rev. W. M. Clark, D. D.	— — — — —	133
THE UNION OF THE THREE CHURCHES IN CANADA		
Rev. R. J. Walton, D. D.	— — — — —	136
PLANNING FOR THE SUMMER HOLIDAY		
Rev. William Scott	— — — — —	140
A KOREAN WASH-DAY		
Mrs. R. K. Smith	— — — — —	142
BUSINESS MEN AND MISSIONARIES		
W. H. Murray Walton	— — — — —	143
STATION BREVITIES		
	— — — — —	146
A HISTORY OF THE KOREAN PEOPLE Chapter XXXVI		
Rev. J. S. Gale, D. D.	— — — — —	147
THE AIMS OF METHODIST UNION IN KOREA		
Rev. J. S. Ryang	— — — — —	153
THE LATE REV. CHOI PYENG HUN		
Mr. Gerald Bonwick	— — — — —	154
NOTES AND PERSONALS		
	— — — — —	155

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription:—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$2.00 gold or 7s.6d). Single copies, 25 sen.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following :—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U. S. A.

MISS CARRIE R. PORTER, Lambuth Building, Nashville, Tenn., U. S. A.

REV. A. E. ARMSTRONG, Wesley Building, Queen St. West, Toronto, Canada.

Manford's

SEIDAIMON
SEOUL, CHOSEN



Foreign made goods are stocked, including

BLANKETS
DRESS GOODS
TRAVELLING RUGS, DOWN QUILTS,
SUITINGS, OVERCOATINGS, UNDERWEAR, HOSIERY,
COOKING UTENSILS, OIL STOVES, NOTIONS,
FANCY GOODS, PERFUMERY, SOAPS,
UMBRELLAS AND WALKING
STICKS, ATHLETIC GOODS



FINE SCOTCH FINGERINGS
AND

WOOL YARNS

(which carry a special Discount)

Leather Goods, Needle Cases, Mirrors, Padlocks, Tickings,
Sheetings, Linens, Wool Flannel, Etc.

We also carry FUJI SILK in stock

IMPORTED DIRECT FOR MANFORD'S

WRITE TO US



FUNERAL OF THE REV. CHOI PYENG HUN, THE FIRST
METHODIST PASTOR IN KOREA.



PLANTING OUT RICE. EIGHTY PER CENT OF THE POPULATION
OF KOREA IS ENGAGED IN AGRICULTURE.

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIII

JULY, 1927

No. 7

Christian Sociology in the Light of Conditions in Korea

W. M. CLARK, D. D.

IN VIEW OF THE ECONOMIC situation in Korea one might well exclaim against the use of the words "in the light of!" Is it sensible to expect any light to come out of darkness? It must be remembered, however, that in saying "*Christian Sociology*" we are coupling the name of Jesus Christ with the social problems, for from His teachings and the power of His gospel we expect with confidence the solution of all problems, however difficult!

We are confronted to-day in Korea with many problems influenced by thoughts brought over from Russia. These ideas, most of them, we believe to be erroneous and yet they find a ready reception among many who feel the pressure of economic conditions. As Christians we are not concerned with the political aspects of the situation, but we are deeply concerned with the phases of the question which threaten the very existence of all religion and which would mean, if carried into effect, injustice and oppression to thousands for the benefit of a few.

We may no longer evade the issue and spend all our time on the purely religious work we are attempting as missionaries for and with the Korean Church. Recently the writer while in the Pyengyang was told that this winter, in quite a number of country churches in that section, individuals came forward and made larger and very liberal con-

tributions, assigning as the reason that owing to the efficient instruction of Mr. Lutz, the agricultural expert, they had made a great deal more money from the sale of apples and so wished to share the increased profits with the Church. One easily sees in this little incident the close connection between the teaching of agriculture and the practice of the Christian virtue of "giving according as God has prospered."

The Lord Jesus, it is true, subordinated social problems to religious, and limits His instruction regarding social questions to specific instances and occasions. As Peabody well says:—"Jesus speaks chiefly of God and to individuals." But what gave our Lord His vision of social service was the assurance that man is God's instrument: the faith that in God's world, God's people will establish God's kingdom. There was in the life of Jesus "a social horizon, a social power and a social aim." This social horizon grew out of the fact that Jesus looked at human life from above in the light of the purpose of God. Social power comes when the Spirit of God touches the individual and awakens and enlarges capacity. The correct social ideal is expressed when all is regarded as a means to the establishment of the Kingdom of the Father!

Considered from this stand-point, whatever permits the worker to view life in the light of Christ's teachings and to interpret it from

within and with a view to the establishing of God's kingdom—that has a place in the Christian program for industrial life. It will contribute to industrial stability and will perpetuate the teaching of the Master.

We must not expect too much when we begin the study of the social problems of a people. Much valuable work has already been done along several lines. Many investigations have been made and much valuable data has been collected. Earnest thought and much prayer have been given to this phase of Christian service, yet much more remains to be done and many more missionaries should give thought and effort to social problems. Just here, however, a note of warning should be uttered. As Peabody well says "A proper distinction must be made between the office of a 'prophet'—one who points out evil in our social order—and an economic administrator—or one who know the remedy and how to apply it!" Often this distinction is forgotten or ignored and it is thought that the one who points out the evils most vigorously will be the very one to be entrusted with the remedy. This does not follow necessarily. We may see the evils and point them out but our remedy may not prove efficacious. Let us not, then, become discouraged when our proposals for reform are not adopted or if adopted, do not seem to remedy the condition. It is still our duty to point out the evil in the hope that some one may appear with the proper remedy.

Most of the Socialistic schemes of to-day may be justly criticized for proposing an industrial system which must depend for its perpetuation on unselfishness, magnanimity and simplicity of character, but which at the same time makes no adequate provision for the training of these virtues. Jesus Christ, however, counts on character to bring about economic transformations. It is safe to say that only as moral character is developed may we expect to secure and maintain any higher standard of social welfare. The chief difficulty is not mechanical but moral. Until moral life is "lifted to the level of moral opportunity and

taken in hand as a trust from God, no economic scheme can be effective and permanent." In this connection one has truthfully said:—"The Socialist program....represents the penalty which the modern world is paying for its insufficient obedience to the social teaching of Jesus." He suggests further:—"The only effective way to meet that (Socialist) revolt is to prove that the Christian religion is rational, practicable, socially redemptive and economically justified." If we ask "What is the place of the Christian Church in the modern world?" he answers "(It should be) a 'power-house' of spiritual energy sufficient to move the world with wisdom, courage and peace." Our great problem, then, is to discover how we may communicate to the social movement in this land that social energy which the teaching of Jesus originates and conserves. The position of the individual Christian is suggested in John VIII:38, "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water."

The writer stood recently, within the power house of the great Wilson Dam, erected by the United States across the Tennessee river at Sheffield, Alabama. This dam is about one mile long and through mighty turbines the tremendous energy, stored in the empounded waters, is transformed into electric energy that may be easily and speedily conveyed to distant cities and there be used in all kinds of useful service. So the Christian Church has always radiated to the world something of the vast power that is available through the Holy Spirit. No one can deny that this radiation has been imperfect in proportion as members of that Church have failed to fulfill the conditions laid down for transmission of power. But yet the words of James are still true "...Faith apart from work is dead!" It is no proper excuse for not doing what we can in matters of social welfare to say that 'if only we give people the Gospel, the rest will follow.' It will not follow in a rapid and effective way unless the best talents and energies of

Christian leadership be devoted to the solving of the many problems of Christian living in the complex relations of modern industrial life. It was Christ Himself who said:—"He that hath my commendments, and *keepeth them*, he it is that loveth me," and it was the same Lord who illustrated by the parable of the Good Samaritan the way of actual service.

There is a general feeling of pessimism even among many of the staunchest and most faithful Korean Christians. As is usual where an age of machinery comes into contact with primitive conditions, the stress and strain is felt most by the middle classes. The very rich and the day laborers seem to have a better opportunity than those who have recently lost wealth or than the small farmer and merchant of limited capital. Day laborers in big centers can usually make a scanty living, but the number of poorly educated youth now being turned out from the secondary schools all over the country and who mostly look to clerical positions for a livelihood, is much greater than such positions can absorb. Hence there is increasing unrest. It is felt that the education that was to bring a measure of ease and great opportunity has proved but a delusion. New tastes and appetites have indeed been developed, but with no added powers to furnish the means for gratifying them. Young people of this sort, with no occupation, unwilling to do manual labor, are very prone to take up with the wildest schemes of a socialistic or political nature. Comparatively, teachers are better paid than others of the same education, but generally those on small salaries in most cases find it impossible to live comfortably on their income. The small tenant farmer with his big rentals and the exorbitant rate of interest he must pay on the grain he borrows in the spring to tide him over until crops are in, finds the situation so impossible that multitudes are going to Manchuria or Japan.

Apart from these general conditions we always have with us special problems such as poor relief; care of orphans; the sick and the insane; the lepers; attempts to do away with

licensed vice; efforts to ameliorate conditions in prisons and so on through the list of practical problems with which Christians in organized groups, or singly, have to deal. These problems will not be solved this year or next, but surely the minimum with which any Christian will be content will be to study conditions; test the various solutions suggested in the light of the teachings of Christ and then throw in his influence and efforts toward the proper solution of each problem as he is able!

A most interesting and helpful service that many missionaries can render is to make a careful investigation of whatever is being done in the communities near by in the way of social betterment, and then make the facts known so that other communities may have the benefit of the experience gained all over the country. Many are already familiar with the guilds in Korea to which a large number contribute in order to provide burial expenses of members. Perhaps there are possibilities in this form of co-operation to help in other lines. It has been suggested that many a Christian community would do well to own a gasoline engine and pump as an aid in irrigation. In one section near Seoul, by an extensive system of irrigation, the rice yield was increased four-fold, but in this instance, the water rents, to pay for the improvements, were so excessive that the profits were actually reduced. It need not be so with a small pump. In a great many farming sections of America communities own a threshing machine. Something similar in principle might be introduced here.

What we may call a 'constructive imagination' is needed all over the country if we are to give the best possible service to the people. Read the life of Mackay of Uganda or of Livingstone anew and you will be impressed with the vision and zeal with these men strove to better the physical condition of the people at the same time that they preached to them the Gospel. Is it really any more of a missionary's proper undertaking to teach (or have taught) algebra or geometry or trigonometry (to select subjects most distasteful to the writer!) than

to show Koreans how to make a better water-wheel or how to use a force pump or how to grow fruit? We have no wish to suggest that we turn our whole attention to such things to the detriment of evangelistic or educational work. What we do suggest is that many of us make our spare time count for more in helping Korean Christians to better methods of work so that gradually they may be better off economically.

A few years ago the writer had an unsuccessful and amusing experience in attempting to help in a practical way. If a model of a tread mill could be developed, by which in the winter months the bulls and cows over the country might do the work of beating out the unhulled rice, thousands of women and children would be relieved of this drudgery and would have time for other things. After having explained this to a great many, one man came from a distance of 30 li to talk the matter over. He brought with him a carpenter and was ready to start to work on such a mill. He secured all the data possible and went away enthusiastic about the scheme. Later, however, I found he had not carried out the plans and upon inquiry, found that his reason was, that while he was satisfied the tread mill would work, according to his calculations the actual cash he would make would not justify him in making the mill! It seems never to have occurred to him that the saving

of the wearisome labor of the women and children was worthy of being considered of any moment! To-day, however, even the mass of the people are more awake than ever before and no doubt investigations will disclose many ways of improving the life of the people.

As Christian workers we can do much in counsel and through organized groups. We need to inform ourselves by reading and study as to the most effective ways of meeting the needs of present-day conditions. "The proof of the pudding is in the eating," and if our daily, practical living does not show forth the helpful, loving, patient spirit of Christ, it is safe to assume that not many un-believers will be attracted to the doctrine that we profess. If social progress is but the expression of moral energy, then the more moral energy put into solving the problems of life, the sooner will the deep needs of humanity be met. Some one has said that the ideal condition of Society is one in which there are no rich and no poor; where from each shall be demanded according to his powers and to each shall be given according to his needs. How perfectly such an ideal will be realized on this earth we do not know, but we can all take part in trying to bring together the needs of all men and the matchless power and love of God, confident that them, and then alone, can problems be solved and men everywhere find the full measure of happiness!

The Union of the Three Churches in Canada

R. J. WILSON, D. D.

Memorandum re the United Church of Canada

UNDER ITS NEW NAME The United Church of Canada is not yet two years old, but the Churches which united to form it are historic Churches, and since they entered the United Church without loss of identity the union thus consummated between the Presbyterian Church in Canada, the Methodist Church, Canada, and the Congregational Churches of Canada carried into The United Church of Canada the history, tradi-

tions and legal rights of the three former bodies. The blending of these three great streams of tradition into one mighty river of God has already enriched, not only the soil of the former Churches themselves, but watered some of the arid areas unreached by any of the former denominations. The inner life of a Church cannot be recorded, but the vision and task of the United Church is a suitable subject for the following brief observations.

THE UNION OF THE THREE CHURCHES IN CANADA

The Spirit of the Church

1. The spirit of the United Church could not be finer; even the casual observer is struck by the discovery of a new fellowship and the definitely spiritual note that is evident not only in local churches, but in Presbyteries, Conferences and General Council. It is worth recording that since the consummation of union there has been no discordant note in any of its deliberations, and while there are sharp divisions of opinion in Conferences and Presbyteries on almost every question that arises, there has not at any time in any one of them been a division along old denominational lines. This is noteworthy, especially in view of the fact that a section of the Presbyterian Church remained out of union, partly at least on the ground of incompatibility of temperament. It simply means that these separated communions which are now in the United Church belong to one another and that they always did belong to one another, and that it was a shame and a pity that they should have for so long time remained apart.

2. Ministers in every part of Canada testify that there is a new note in their preaching. They have found it easier to preach in the United Church than they ever did previously. They have been literally challenged to declare an evangel commensurate with the leading of that spirit which brought about the union.

The Cross at the Centre

3. The United Church puts the cross in the centre of its life and the preaching of the cross in the heart of its ministry. It was itself born in great unselfishness and of the spiritual needs of this country. There are vast spaces and isolated communities in Canada to which it is our task to minister and we have not been reaching them. There are vast areas of population in the centres of cities and the separated Churches were not touching the fringe of that problem. The United Church in one of its aspects is a sincere attempt to make, by a combination of

forces, a real impact on the flamboyant paganism of modern life. Whatever else may be done by the United Church, in hospitals, schools, rescue homes, social service centres, etc., the world may rest assured that at the centre of all this work and as the necessary foundation for it, the preaching of the gospel of the redeeming grace of God in Christ will be its chief concern.

The Church's Budget

4. For the general work of the United Church the people were asked for four million dollars in the first year of its life. As a matter of fact, \$75,000.00 in excess of this amount was received. It was a great achievement, particularly when it is remembered that while practically all the general work of the three Churches had to be done by The United Church, that Church did not have all the resources nor all the staff, and in addition there was a deficit in every one of the twenty-six Boards and Committees of the three uniting Churches. At the close of the first year's business all deficits had been wiped out, all Home Mission fields manned, all hospitals equipped, manned and maintained, all Indian Schools and Indian missions cared for, the gospel preached in twelve languages in non-Anglo-Saxon areas, all institutions maintained not a man taken off the firing line, all church union expenses to date paid, 270 ministers left without charges on account of the union vote absorbed or provided for. Abroad, 645 foreign missionaries were cared for, every hospital, school, college, evangelist and native worker looked after, every contract met, every bill paid, and \$ 75,000.00 in the bank.

The Work at Home Abroad

The United Church has nine missionaries in four cities among the Italians, of whom there are 115,000 in Canada. There are sixteen missionaries and ministers among the 100,000 Hungarians, 33 missionaries among the French, 88 among the Chinese and Japanese and 185 working among the Indians. The whole non-Anglo-Saxon work calls for 277 ministers and

THE KOREA MISSION FIELD

missionaries who are now working the in United Church. The 14 chaplains at the ports of entry meet incoming immigrants, 25 hospitals, 107 schools and 34 social centres give some idea of the variety of Home Mission enterprises. There are in the United Church more than 8,700 congregations with approximately 700,000 members, and more than 3,750 ministers. The Women's Missionary Society has an enrollment of approximately 200,000 and an annual budget in excess of \$1,000,000.00.

6. In the foreign field of the United Church there are 645 missionaries in 8 foreign mission areas, distributed as follows: 92 in India, 219 in West China, 18 in South China, 96 in Honan, 26 in Formosa, 50 in Korea and Manchuria, 84 in Japan, 12 in British Guiana, 21 in Trinidad, and 24 in West Africa. By agreement with the non-concurring body the Formosa mission was designated as their separate field of work. However, of the 23 missionaries now on this field, 21 are United Church missionaries, more than half of whom will remain as United Church missionaries working under the non-concurring body until such time as their places may be filled by the new Presbyterian Church. This arrangement has also been entered into in British Guiana and in the Gwalior mission and in work among the Shils in India.

Young People in the United Church

7. Since Union the Young People's work has developed by leaps and bounds; there are more than half a million in organized classes, C.G.I.T., C.S.E.T., Tuxis Squares, Trail Rangers, Bible Classes and Young People's Societies under various names. One interesting example of progress in Young People's Work is the Leadership Training Department. Previous to Union, at the highest peak of promotion in 1922, the three uniting Churches issued 1,857 certificates for training in connection with the Standard Leadership Training programme. Certificates are only granted to students who take a full course of training and pass examinations of such educational

value as to warrant their receiving the certificates of the Board. Since Union there have been enrolled more than twice as many students in leadership training classes than at any former period in the history of the uniting churches. At the present time there are over 15,000 enrolled in these classes and the number of certificates granted this year was 5,412, nearly three times as large a number as at any time before union. Equally interesting is the fact that in other branches of the work conducted by the Board of Religious Education among youth, test examinations on Bible knowledge have been taken by more than four times as many young people this year than in the previous history of the three uniting Churches.

In five of the Conferences of The United Church of Canada during this year a serious attempt is being made to discover to what extent the children for whom the United Church is responsible are deprived of Sunday School privileges. The Board of Religious Education meets the need as the facts warrant by the formation of new Sunday Schools. A number of theological students are devoting the summer months, under direction of Conference and Presbytery Committee, to organization work, and the Board is cooperating by granting supplies where necessary, until the work gets under way. It is anticipated that several hundred new schools will be organized during the coming Summer. In many cases these will be the beginnings from which new congregations will naturally grow in the future.

Twenty-eight publications for Sunday School and Young People's including lesson helps, are published by the United Church Publishing House.

Many Amalgamations

In general the following things have been accomplished, or are in process of accomplishment:

1. The consolidation of 26 Boards and Committees into 6 Boards.

THE UNION OF THE THREE CHURCHES IN CANADA

2. The consolidation of all publishing interests of the three uniting Churches.

3. The consolidation of three denominational Church papers into one effective weekly paper. "The New Outlook."

4. The consolidation of three missionary papers into "The United Church Record and Missionary Review," which serves the missionary interests of the United Church better than any of the missionary papers of the former separate communions.

5. The consolidation of the Women's Missionary Society work under one Board, the pooling of resources, a common budget, a common "Missionary," and a common administrative staff.

6. A slow but significant merging of rival congregations in small communities and the making of the United Church the centre of the community's religious activities and life. This is particularly noticeable in Western Canada, where the duplication, rivalry and waste have been almost wholly eliminated, and ministers of the United Church have now a united community and a congregation sufficiently large and varied, and of sufficiently high intelligence to command their best.

7. The Boards of the Church have in process intensive surveys of social and religious conditions in the centres of the large cities with a view to recommending a policy for future aggressive work in neglected areas.

8. No longer will it be possible for rival congregations to enter new areas in growing cities and towns. New churches will be located at such points as will guarantee a parish with a minimum of competition, and a maximum of efficient work.

9. Fifteen Theological Colleges have already been consolidated into eight, and further consolidation may possibly eventuate in the near future.

10. In secondary schools, colleges and universities such amalgamations have already

been made that each educational institution will have a well defined field and will make its appeal to a constituency more than twice as large as was possible denominationally.

Widening Horizons

But the greatest result of union so far is the extraordinarily fine temper of the United Church. No court of the Church has met since June 1925 where there has not been evident a fine realization of the presence and power of the spirit of Christ. Union was not accomplished without difficulties nor without sacrifice; but these things have been but for a moment and already there is abundant evidence that they are working out "a far more exceeding and eternal weight of glory." Our ministers say it is easier to preach; it is easier to pray; there is a new note in public worship; there is new enthusiasm of youth; there is a new and more Christian outlook. The United Church is destined in the immediate future to be of the greatest national significance, not in the sense that it is State made, State aided, or State controlled, but in the sense that it binds together, from ocean to ocean, two and one-half million people of Canada in a common cause and a common love and loyalty to a risen and reigning Christ.

To use the words of Dr. James Harvey, senior Clerk of the General Assembly of The United Free Church of Scotland, who visited the United Church from coast to coast a few months ago: "The high spiritual atmosphere, the sense of brotherhood, the wide visions of service and the manifold presence of the Lord at all the gatherings cannot be recorded." What was an adventure of faith in 1925 may be now properly designated as a discovery of fellowship. There is no evidence that a single man in the ministry of the United Church has the remotest desire to return to the days of denominational differences and rivalry.

Planning for the Summer Holiday

WILLIAM SCOTT

TALKING ABOUT HOLIDAYS, I've never been able to decide to my own satisfaction whether holidays are a blessing or a curse. This sounds, no doubt, like a confession of failure—failure on my own part to make good use of my holidays. But there, I have said it, and the more I think of it, especially in relation to the missionary's summer holiday, the more I am convinced that there is room for the question. For holidays have no virtue in themselves; for that depends upon the use we make of them. The question whether holidays are worth while is akin to that vital question, "Is life worth living?" to which a doctor 'wag' replied. "That depends upon the liver." In the majority of cases we missionaries are more or less our own masters and can decide for ourselves when and how long we shall make holiday. All the more reason, then, that we should have a holiday conscience which sees to it that our holidays serve a purpose.

That is why I prefer the word "holiday" to "vacation." Vacation savours too much of certain states which we generally detest—states into which an ill-spent vacation might easily lead us. It is blood brother to the following remarkable series: vacant, vacuous, vacuum, evacuate, one of which epithets, I take it, we wish to have applied to us. It has a negative, rather than a positive connotation, implying freedom from duty, cessation from work, an emptying of oneself of all that is irksome. Now "holiday" is one a different level. Not only has it a good old Anglo-Saxon origin to its credit, but it has a suggestion of high and holy things which we need to cherish. It has its roots in an honourable past. It is a holy day, or a series of holy days. And now that we have got rid of the idea that every holy day should be a "fast" day, we can better appreciate the significance of the word "holiday." A holiday is of the nature of a sacrament, a time when we come apart to

hold fellowship with God and Nature, and live at our best.

It is at this point, I think, that we ought to begin taking ourselves in hand. Personally, I confess to having let too many holidays pass in comparative emptiness of lasting good to body, mind, or spirit. Others have made the same confession, hence my introductory remark. It all arises from the fact that we fail to put honest thought into planning for the holidays. Idleness is seldom a source of joy or a means of resuperation. If you doubt this, get out your Kipling again and read how that camel got his hump:

"The camel's hump is an ugly lump
Which well you may see at the zoo;
But uglier yet is the hump we get
From having too little to do."

If you want to know what more he said about that "hump" which the camel got, and which we humans have too I'd advise you to buy, borrow or steal, a copy of that delightful book, Kipling's "Just So Stories." Take it with you in your holiday kit, read it yourself until you catch the spirit of it, and then re-read it to the kiddies. But there, I'm running ahead of my schedule; this advice really belongs to the discussion of plans.

Well, what about plans? Naturally, here as elsewhere, if we are going to lay plans the time for so doing is before and not after we spend the holiday. We should begin right now. Moreover, each of us must plan for himself. My plans will not be your plans nor yours mine, for each of us has his own preferences to consult and his own needs to make provision for. Perhaps, however, a few general observations may start these sluggish minds of ours on a train of thought which will result in some plan. Thompson, in his "Seasons," associates with a holiday, "retirement, rural quiet, friendship, books," which line will pass as a starting point for a discussion of plans.

1. There is no question that to most of us

who are engaged in missionary and other work in the East, there is the need to mix again with "our ain folk" and speak again in a tolerably easy and understandable tongue. Linked with this is the desire for "rural quiet." We are, for the most part, busy folk, thrown into constant close contact, throughout the year, with people of another race and language, and into still closer contact with a very limited circle of fellow missionaries and business men. It is not surprising that this often results in tired bodies and irritable nerves. In such a case rest is a good physician and we ought to make our holiday serve this need. One must leave it to the individual conscience to decide how long, and to what extent the luxury of "sleeping in o' the morning" shall be permitted; none will deny that it is a legitimate device. The practice of an after-dinner nap, too, should be recommended and the regulations governing the "quiet hour" should be scrupulously observed.

2. Again, friendships made and cemented during this period are among the most precious results of holidaying. But friendship pre-supposes a friendly disposition. We will never make friends unless we seek friends; we will never keep them unless we make friendship mutually helpful. Some of us are kept from friendship's rarest gifts because of an indolence which does not want to be bothered. Others are deterred by shyness. We should recognize both these factors and try to avoid being tripped up by them, or allowing them to rob others of the friendship we might offer them. The summer months offer us an opportunity of getting close to some of our own kind "without the necessity," as someone has put it, "of looking at the clock to know when the next engagement is."

3. Now about books. An old Roman once said that "Leisure without books is death, the burial of a man alive." That is doubtless an overstatement, but it is one which we moderns need to consider more than we do. It is a sad commentary upon our boasted civilization that a great country can be re-

ported as spending yearly eighteen dollars upon sweets for every one dollar that it spends upon books. Whatever may be said in extenuation of the average man's practice, we who are engaged in missionary or other work in the East, need to keep our minds stocked with the best that the world's great minds have thought or are thinking. The amount of money we spend upon books is lamentably small. "We are too busy to read much." Well, why not take advantage of the holidays to browse in pastures green, and return to our task able to give out because of what we have taken in. Your baggage should never be too bulky to make impossible the insertion of a dozen good books.

4. To many fellowship with nature is the sum of holiday joy. They are highly favoured souls who can say with Hazlett: "Give me the clear blue sky over my head, and the green turf beneath my feet, a winding road before me and a three hours' march to dinner—and then to thinking." Itinerant missionaries may feel that this savours too much of the ordinary routine, but there are many in office or in school to whom the above will appeal. On our side of the country the Diamond Mountains yearly attracts a goodly number of devotees.

5. Let me in closing put in a word for the children, especially for those who live on country stations. The children must have a place in our plans. Parents can't very well get out of it; others have a golden opportunity of paying their debt to the past by acting *in loco parentis*. The kit required is simple enough; an abundance of good nature, a stock of good stories, a determination to join in the various sports, within fair limits, a well practised 'stunt' or two to add to the general merriment. Above all, a love for the kiddies, which will make us go out of our way to add something to their happiness, for as Kipling says in the poem we quoted above:

"Kiddies and grown ups too-oo-oo,
If we haven't enough to do-oo-oo,
We get the hump—
Cameelious hump—
The hump that is black and blue."

A Korean Wash-Day

MRS. R. K. SMITH

AFTER STRUGGLING for a week to get a big washing dry in the kitchen with below zero weather outside and not much better inside, despite the big fire, I decided to pay a tribute to the brave Korean washerwoman who tries to keep the family clean during the winter. An icy ditch is not just the warmest place!

But the women do get some 'kick' out of a hard task in better seasons. One of the most interesting sights in Korea is a valley near a village on the community wash-day, for unlike the usual "Blue Monday" in America, where the housewife in her most disheveled state of mind counts a neighborly visit a nuisance, our Korean women make a social event out of it. As they pound away at the garments on the stone half-submerged in the stream, no doubt many a reputation is pounded to tatters, but again this opportunity is one of very, very few for the busy worker to hear some of the really good and pleasant things of outside life.

The washing done, great spaces are needed for spreading out the lengths of muslin which are ripped up, skirts or comforts, and the fantastic shapes of trouser or jacket spread out like giant ghosts of star-fish or other wet, sprawling things. The interval between the summer weeding and the fall harvest and pickle-making gives the women a chance to get big washings done. We marvel at the honesty of a land where whole hillsides are covered with unprotected garments.

Besides these big days, washing is done any day (not every day) and ironing goes on any day or night, all day or all night, for it takes

a heap of work to keep even the outer garments clean. Inner garments are not always as clean as the most fastidious would desire, but most dressed up Koreans are spotless on the surface. A cook of mine in Seoul lived across the city and, as he returned home evenings, I had to look twice to see if that gleaming form going down the lane was really the cook. Another cook, the favorite son of a rich man's concubine, had a long coat of palest blue silk which he donned when day's work was ended.

But the ordinary family has neither the time nor money for complete weekly nor even monthly changes, for washing means virtually re-making, and the wear and tear of washing paddles and ironing sticks is so great that we have been told the life of a summer suit is less than the four months it could be worn in comfort.

And there are plenty of other folk who have no better laundry methods. In remote parts of Switzerland and Germany, wash-day is a semi-annual affair in which the whole community takes part. Even in rural France streams are the wash-tubs and stones, and the paddles and wash-board. Anyone who has had children of European immigrants in their school room knows the longing for the swift coming of spring, so that the children can be peeled out of their caked cocoons.

We might wonder how clean we would be if it meant a weekly wash beside an ice edged stream with long hours of the rhythmic ta-too of the ironing sticks, a splendid gymnastic drill but wearisome for a midnight vigil.



Business Men and Missionaries

W. H. MURRAY WALTON

(*Extracts from the "Japan Advertizer"*)

AT A RECENT BOARD MEETING of the P. & O. Steam Navigation Company, Lord Inchcape, the Chairman, made the following remarks: "We have in great measure brought about the present position of antagonism to us in China, by sending missionaries there to endeavour to convert the people from the Buddhist religion to Christianity. Such efforts in my judgment do more harm than good. I would not support them with a penny." I do not propose to answer this assertion; it has already been done by laymen far more competent to speak on China than Lord Inchcape. Rather I would take it at its face value as the sincere conviction of an honest man, who really believes what he says and is not looking round for some object on which to vent his economic wrath.

I venture to think that what lies at the bottom of Lord Inchcape's remark is a failure to understand the present missionary movement in China, which in turn is partly the result of the failure of the missionary body to appreciate the position of the average British or American business man in that country. I am convinced, too, that it is this which is the cause of much of the misunderstanding between the same parties in this land today. Or may I put it in another way? This lack of mutual knowledge is the chief cause why business man and missionaries fail to 'pull together' in a foreign country as fellow representatives of the ideals of lands from which they have come.

Causes of Misunderstanding

There are four underlying causes which lie, I think, at the bottom of this mutual misunderstanding and consequent failure to co-operate, and it is these four that I propose to consider for a short time with you today,

The first is a tendency on the part of all of

us to think too much in terms of our own profession or vocation. "Cobbler stick to your last" is a proverb whose application has its limitations. In the world such as it is today we are finding it increasingly difficult, if not actually impossible, to live in water-tight compartments. The several worlds in which we live re-act on one another to such an extent that the business man, for example, cannot, if he is worth his mettle, live only in a world of commerce, nor the missionary only in the religious world. Each must take an interest in outside things as well.

Now out East where our circle of friends and acquaintances is a limited one, and where we do not meet with an infinite variety of people, and there is not so much going on as at home, the tendency is undoubtedly, though surely unconsciously, for us to perpetuate these compartments. The business man keeps to his little coterie, the missionary to his little society; the educationalist tends to stick to his class, the diplomat to his circle. If I may say so, one of the strongest impressions I had at Karuizawa last year was the growth of this cliquely spirit. I readily confess that we missionaries are to blame for this as much as any other group, but it is wholly to be regretted. We have not yet realized that we need one another.

We are all Missionaries

Carry this thought one step further. There is, I think, a failure on the part of all of us to realize that we represent wider interests than our actual vocation or profession suggests. The business man no less than the missionary, represents something of the ideals of the home country to Japan.

If we are narrow or intolerant in our religious outlook, if we are shady in our business practices, with the best will in the world the

Japanese with whom we mix will inevitably, and to some degree, associate such a spirit with the land from which we come. On the contrary, if we show a straightness in our business dealings, or an enthusiasm and breadth of vision in our religious work, we will be doing more both for our immediate object and for wider interests than we realize. The word 'missionary' in Latin means nothing more than "one who is sent." Whether we represent oil or religion, education or the press one and all we are in a sense "sent" by the countries we represent. We cannot escape it. In a recent speech on the subject of the foreigner in China Sir Charles Addie, the chairman of the Hongkong and Shanghai Banking Corporation, made some particularly pertinent remarks, which I can do no better than quote. He said, "I have never been able to understand why foreign missions should be identified with the professional missionary class, or on what grounds any lay member can claim to divest himself of his personal responsibility; for the manner in which he professes it is exhibited in his daily life, as he goes in and out among Chinese, whose guest he is. The fact is that we are all missionaries in spite of ourselves, whether we like it or not 'living epistles read and known of all man,' and by none more critically than the keen-witted and observant Chinese. It matters little what we call ourselves; not by our words but by our deeds are we judged by the shrewd Chinese, who decides for himself, whatever our profession may be, whether the religion we live is based on the gospel of 'Get rich quick and the devil take the hindmost,' or 'Bear ye one another's burdens and so fulfil the law of Christ.'"

The Missionary's Lot

But back comes the stock criticism of the missionary with his large house and long holidays. Here again the tendency is to make the exception into the rule. Let us admit that there are some missionaries who live in large houses and at a style which is hardly

consonant with their vocation. Let us, however, be quite sure that they have not got the private means which enable them to make the "splash" they do; I can not speak for my American brethren, but I think I am right in saying that with the exception of our Bishops, who with the heavy outlay due to their position, are as poor as any of us, the highest paid English married missionary with a family of say four, is given a house and a salary which is about the same as that on which a single lady-typist starts when she comes out East. He is also given a limited medical allowance when necessary. Any money he may earn while a missionary by teaching or preaching goes not into his private pocket but into the general mission funds. With regard to the houses, many of them, though not all, are old houses which have been in mission hands many years and which were built when labour was cheap. To many a missionary they are an evil he can not avoid, but which he would give anything to escape; the cost of keeping them warm is more than his slender purse can justifiably allow. In certain other cases only part of the house is used as a residence; the rest is turned into an office or a club or a meeting place for students or whatever his work may demand. As for his holidays, here again I must admit that there are those who merit the criticisms they get; but in most cases the length of holiday is rigidly determined by the Home Boards and though five or six weeks may seem excessive, yet it must be remembered firstly that to the sensible missionary it is anything but a time for play. Often it is the one opportunity for study that he gets throughout the whole year. In the second place the average missionary period of service is longer than that of the average business-man, and when he does get home he is shunted off all too soon on what is known as deputation-work, which I can assure you, whatever its interest, is most strenuous. In the course of some eighteen months of such work I had to travel over 23,000 miles and speak over 400 times till I was wearied with

the sound of my own voice even more than my audiences.

The Need at Home

There is one part of the question which I asked above, which leads me on to my third point. It is often put more crudely thus, "Why work out here when there is so much need at home?" Before actually attempting to answer it, let me try and clear away two possible misunderstandings. Foreign missionary work is no justification for home neglect. Last year the Church of England gave £ 10,000,000 to charitable objects; over 80 per cent of it was to work at home. One other point, the missionary is out here to render himself unnecessary. He is out here only until such a time as the Japanese Church can take over the job for itself. In the history of the society to which I belong there are actual instances where we have withdrawn simply because this goal has been reached. But inasmuch as we feel that the task of presenting the Christian message, with its ideals and standards, is an important one in this country, especially at the present time, we are here until the goal is reached, and we are no longer required. It is the urgency of this task, which to me constitutes the third great reason why we should get together.

Japan's Present Problems

Japan today, though outwardly calm, is feeling the effect of radical thought and economic strain to an infinitely greater degree than many realize. Either the material or the spiritual must triumph; both cannot.

Now one immediate result of the weakening of religious faith is a lowering of moral sanctions, and it is in this that the particular danger to Japan lies. Her greatest foe is that

of a self-centred materialism. In a striking manifesto put forth by the six premiers of the British Empire after the war, these words occur: "It has become clear today that neither education, science, diplomacy, nor commercial prosperity, when allied with a belief in material force as the ultimate power, are real foundations for ordered development of the world's life. They are simply the tools of the spirit which handles them." "The tools of the spirit which handles them,"—it is here that I venture to think the challenge comes to the religious forces within this empire. It is here that they can make a contribution of a vital nature, and one which should be welcomed by businessman and educationalist alike. That the Japanese authorities recognise this is shown by a speech which I heard not long ago by the Head of the Religious Bureau, attached to the Ministry of Education. He is himself a non-Christian, but addressing a Christian body he said, "It is almost impossible to find a solution to social problems unless it is done by religion and education."

Where the Missionary Helps

Facts such as these, which to my mind provide strong justification for the West, through its missionary societies, help the indigenous Church to make some spiritual contribution to assist Japan today in her mental, moral, and spiritual throes. It is by a due appreciation of these facts that the businessman will, I hope, come to realize that the Christian Movement, so far from being a work of supererogation, is of value to him inasmuch as it seeks to build character and to introduce an element of stability such as the nation needs.



Station Brevities

Chairyung

One of our Bible Classes looked rather slim in daily attendance until the rains came. Then women came flocking in from their field work, praising the Lord for the rain which made it possible for them to attend the class. In the village preaching, a woman when asked if she would accept Christ said, "Could I go to heaven in an old tattered skirt like this?" She did come to the class and was won to the Saviour.

Chungju

Our Woman's Sabbath School scarcely averaged one hundred during the winter, now it averages above two hundred. Many of the new ones come by special invitation and are often accompanied the first time by Christian women. It is encouraging to see how helpfully they are met and taught the Way more perfectly.

Seoul

In our Presbyterian country territory there was found a man who is leader in one of the churches. Eighteen months ago he nearly died of typhus fever, and during his long illness lost practically all he had. Now he has recovered; he is not bitter, he has not fallen away from the faith as so many do in adversity. He did not ask for help, but told of his plans to start over again. He told how years ago he had been won to Christ by a leader who later "did" him out of \$300.00; of others who had proved false; the missionary said, "Here is a true man of God". Such men are the salt of the earth and we find them everywhere.

Sunday School Association. Preparations are being made for a campaign of Bible Study in the home and in Week Day Church Schools. Realizing that children of Christian homes never will be able to obtain the Christian nurture they need until parents in the home assume their responsibility to teach them, and until Church officers and teachers make far more adequate provision for instruction in the home than they do at present, we have published some books with the purpose of helping on such work and also with the hope that they may prove useful in Week-Day Church Schools. These books are Bible Memorization, Catechetical Bible Lessons, The Way of Life, and Bible History for Children.

Social Evangelistic Center. The Baby Show this year was quite a success. The newspapers were very kind about advertising for us, and as a result many mothers seeing the announcement and not noticing that it said only for the babies of the Clinic, came and had to be turned away. But it was not fruitless for they learned about the Clinic and many promised to enter their babies right away to be ready for next year. The prizes are awarded in three divisions and three prizes in each division. When the nine prize-winners were finally picked out they were one handsome bunch and as proud as little peacocks. They sat on the front row with their somewhat proud mamas and never peeped for the whole hour and a half. Even the nine-month-old baby girl looked at each speaker in the most knowing fashion as though she felt she must be an example to all.

Severance Plant. All our workers had a share in the training of the 21 men who received their medical diplomas last March, and the 11 women who finished their nursing course. These are living products and have bound up in them possibilities of future service that only God can fully estimate. Moreover we have all touched, directly or indirectly, the lives of the 2,000 hospital in patients and the 30,000 who attended the out-patient clinics. How far and how long will the influence of these contacts continue?

Sungjin

Nearly twenty years ago a "Christian" group was started in the vain hope that it would be a means of regaining lost independence. Failure of this hope resulted in the "death" of the group in a very short time. The group has been revived and this is the testimony given. "In those few years when we attended church as boys, we industriously studied and memorized the Bible and hymn book, and when we reached manhood the lessons learned in boyhood constrained us to the belief that nothing but Christianity could be of any lasting benefit to our people. So, in spite of opposition and financial helplessness, we determined to do all in our power to influence the minds of the children of this community to come into the Church and believe on the Lord".



A History of the Korean People

J. S. GALE, D. D.

Chapter XXXVI

KING SUN-JO (純祖) died in 1834 but already his son, the heir, Ik-chong, had passed away. A little grandson, Hun-jong (憲宗), seven years of age, was the only representative of the royal line. He came to the throne, a child, while his grandmother, the Dowager Queen Kim, now forty-four years of age, ruled for him from behind the screen. Hun-jong died in 1849 at the age of twenty-two, and so, although he saw the two great Christian persecutions, 1839 and 1846, he had really no part in them. They were directed wholly by the powerful clan family, the Kims.

For two centuries and more the four political parties had lived and flourished, but now their power began to wane. One ruling family, more and more, elbowed itself to the front, the Kims, until under the leadership of Moon-geun (汶根), they became, what was called, Se-do (世道). As the Shogun of Japan had for centuries been a shield to protect the sacred person of Mikado from the rude thrusts of the untutored world, so this ruling family set itself up in Hun-jong's day, as the protectors of royalty. From now on their residential courtyard became the pivotal point of all the world's doings. They, not he, were in command. One writer says, "Before their great gate were wheeled carts and horses to no end, servants and followers galore. Some sat gazing into space dreamily; some sound asleep; some in a death grip fighting. It was a greater confusion than any market-place ever saw. On entering, worse still, the inner court was all a hubbub. A theatre could not equal it. Every schemer in the land was there. A perfect stream flowed in from morning till night without interruption. Some sat and waited the day through; some came twice in the same morning. People cast aside the duties of their distant country home and came up to spend years in this outer court of the

capital."

This Sedo, or chief family, continued more or less to rule till the year 1905, when General Min Yung-whan (閔泳煥) took his own life and carried away with his memory the last of the ruling clan.

Great changes were taking place in the Far East. Odd ships with unimagined sails were seen to pass and dip below the horizon. Again, sudden awakenings would announce a whole fleet in the harbour. China, determined to have nothing to do with the Western barbarian, shut her doors, tightly barred and looked them. But it was all unavailing to keep him out. It was just the invitation the bluff English dog liked. He went at his work, resolved to surmount all obstacles and come to close grips. Finally in 1842 a treaty was signed on board Her Majesty's Ship *Cornwallis*, and, from that day to this, relations have continued sometimes serene, sometimes highly ruffled.

It was a new world in the West as well. The electric telegraph had been invented or discovered in 1844; ships were now driving through every sea by steam; newspapers were pouring forth from steam presses, thousands of copies an hour. Flint and steel had been buried forever and the smelly, evil-breathed sulphur match was here in their place; sewing-machines were heard to hum ten thousand stitches to the old fashioned finger's one. The mighty Bank of England had been set up; and the power of finance began to tell. The Jewish people, too, had been released from bondage, and Baron Rothschild took his seat as a member of England's Parliament.

Korea, however, being off the main line, felt these throbbing forces least of all, and kept her house walled up still for nearly forty years. Travellers and government agents in Peking looked with wonder upon these strange-

ly coated people; so silent; so proud; so thoroughly uninterested in strangers; so exclusive; so content to go their own way.

Apart from the Christian persecutions the years of Hun-jong are barren of great events. Only one child was born to him, a little daughter who died early. In the hot season of the year 1849 he passed away, leaving his throne vacant. As hearts trembled in England when no heir was forthcoming; so, likewise, in Korea, it was a visitation of terror for a king to die without posterity. An evil portent now it surely was, over which the nation whispered, "An end has come to house of Yi." However, it could be patched up by adoption from some outlying branch of the family, though the chances of trouble accompanying this were most abundant. Chung Wun-yong (鄭元容), Prime Minister at the time, a man sixty-six years of age, knowing the danger, went quietly to the inner palace and consulted the Dowager Queen Kim from behind the screen. She herself was fifty-nine, and had had long experience in affairs of state. Her opinion was that the third son of Prince Chun-ke (全溪君) should be chosen, the oldest being dead, and the second a cripple. Now Prince Chun-ke was the second son of Coffin King, a half brother of Chung-jong, the monarch who summoned the old folks' feast to please his mother. Being of no account the son of a concubine, Prince Chun-ke, had fallen into poverty, and the last of his dilapidated fortunes exiled him to Kang-wha island. All of a sudden he was called to kingship. Minister Chung, afraid to let be known the decision of Queen Kim, started off for Kang-wha wholly unannounced, carrying her order in his coat sleeve. When he arrived he informed the governor of his errand and Kang-wha awakened as from a dream. The King was dead, long live the King—Prince Chun-ke's third son. The Governor was astonished at this announcement, as was the whole Prince's household. Consternation seized upon them. Did it mean their doom, or their fame and fortune? Minister Chung looked for the lad, the third son,

but failed to see him, for he was out in the fields ploughing. When called, he turned out to be a strapping boy of nineteen, his hair in a queue down his back; and his face tanned with the sun.

On the way to Seoul, a distance of about thirty miles, Chung sent word in advance saying, "I am accompanying the King to the capital, send a guard of honor as far as the River, pray." He added to those who were with him, "If the guard is there we live; if it fails, we shall all die." However the guard was on hand and so Chul-jong (哲宗) passed triumphantly into Seoul to take his seat on the throne. But his hair must be done up, and he himself married to the fairest lady in the land, who happened to be a daughter of Kim Moon-geun, the ruling master of the capital. Chul-jong was regarded as a son of Queen Kim, consort of Soon-jo, thus passing over the intervening royalties Ik-jong and Hun-jong. Here was the pace set for all sorts of palace intrigues. There were three dowagers now on hand, Queens Kim (金), and Cho (趙), and Hong (洪), aged respectively sixty, forty-two, and nineteen. Naturally forty-two and nineteen had to give way to sixty, and so Chul-jong became Queen Kim's son, with whom she might play as a college girl does with her tennis ball. This irregular line of sonship brought with it many evils; contests between queens; clan fights; palace intrigues, all of which lent themselves speedily to Korea's downfall. The noble line of kings had departed, and the whim of the moment served in its stead. Chul-jong had doubtless been summoned not for any qualities he possessed, or any special preparation he had for kingship, but simply because he would be a ready instrument in the hands of the masters who sought to use him. Taken from poverty and obscurity, and introduced to the boundless extravagances of the Palace, he naturally fell a victim to excess, and died at the early age of thirty-two. He had five sons and six daughters all of whom passed away in infancy except the fourth daughter who became the wife of Marquis Pak Yung-hyo.

As the power and personality of kingship declined, so clan rivalry awoke: the Kims against the Nams, and the Chos against the Yis; and the Yis against the Kims. We see a great man like Nam Pyung-chul (南秉哲) tossed about from pillar to post, a victim of its frenzy.

There was one prince of the royal house, named Heung-sun (興宣君), who was regarded with more or less question. Like a European royalty, he was given to light and easy light ways, so much so that the mighty lords among the Kims looked askance upon him. Among his accomplishments, however, was a ready hand with the artist's pen. He could draw orchids beautifully, and made them his special delight. Being poor and without influence he was anxious to win over the head of the great Kim clan. For this purpose he made a beautiful screen, and, after inquiry, had it presented to Kim Pyungkeui (金炳冀); but Kim merely gave it a glance and put it aside. Again he took special pains to invite Kim and Nam to his home on his birthday. Both these lords, feeling themselves superior to an impoverished prince, gave a half consent but, on the day, failed to put in an appearance. Prince Heung-sun inquired later as to the reason, and Kim said, "Remember you stand close to the succession. It would not look well for me to be seen going to your house as though I were backing your end of the family line."

King Chul-jong died in the 12th Moon of 1863 and at once the great ministers met to decide on his successor. They discussed long but came to no conclusion. The second son of Prince Heung-sun had been mentioned—a bright and gifted lad who seemed to have in him the makings of a king. He was one degree farther removed from Prince Chang-jo, Coffin King, than Chul-jong and so was a great grandson. It was a time of intense anxiety. The Kims, Pyung-keui and Pyung-gook, were in tears over the loss of the late ruler, and here was the problem of his successor bearing down upon them that brooked

no delay. A council was called to decide.

It has often been thought that Korean women have no part in state affairs; that they are a mere nonentity that sit by with folded hands. But never was there a greater mistake. In many a crisis of the East have they suddenly glided in and decided the fortunes of the day. There were, just now, as already mentioned, three dowagers in the Palace: Queen Cho, wife of Ik-jong (翼宗) who never ruled, but mother of King Hun-jong, who did rule from 1834 to 1849 A. D. There was also Queen Hong, wife of Hun-jong, and Queen Kim, wife of the deceased Chul-jong. To which of these should the adopted new king belong for whoever ruled must do so in the line of adoption, seeing the direct line had failed. While the councillors, great lords and high executioners were profoundly engaged over this vexed question, Queen Cho was in the Palace—having a secret conference with Prince Heung-sun. Just at this moment the youngest Queen Dowager, Kim-si, knowing that she had the backing of her father's clan, summoned the former Minister, Chung Wun-yong, to her presence. It was he who had safely brought up Chul-jong from Kang-wha and she now ordered him to bring her at once the second son of Prince Heung-sun. Eighty years old was the minister as he wended his way to "Cloud Hill Palace" but the lad was not there. Finally he found him in a neighbouring garden flying a kite. The prince was eleven years old and he wondered what all this pother about him meant—minister Chung's coming and what not. High lords to his surprise came and bowed to him. What was up? Here was a royal chair with runners ahead who beat off the people high-handedly. The lad, of a tender heart, had the chair stopped, and asked where they were taking him, and what this beating meant. "We are to make you king," was the reply. "Then don't beat the people, I ask." Hearing his young and kindly voice the world was greatly delighted.

When he entered the Palace the Dowager

Cho, tossing all forms aside and overriding ministers and younger Queens, came right out into the open and took the lad by the hand saying, "My son!" The chiefs, overawed by this, merely bowed low, though the aged Chung did say. "No, no! Go back please into the inner quarters." She obeyed, but did not let go the lad's hand, who followed as she led the way. She had a throne set up in her inner room with a hanging screen before it, and at once issued orders for the Ministers to assemble and receive her commands. "I have made the new king," said she, "the son of Ik-jong. Be it known to you I that have hung up the screen and now take command of the government." The ministers were paralysed to think of their conference being thus hastily broken in upon and the all-important matter of kingship so arbitrarily decided; but it was already a *fait accompli*. There was no help for it, and they bowed the head. Hence it came that the late Emperor who was summoned to become the son of Chul-jong turned out to be the son of Ik-jong who had died twenty-two years before his birth.

A day was chosen for the doing up of the King's hair which would make a man of him. Formerly he had been but a boy. Partly in weeping; and, partly in shouting *man-se*, (Long live the King) the occasion passed. Being of a generation younger than his late Majesty, the new king was required to wear mourning, and weep and bow before the royal bier. Queen Cho became ennobled with the title, *Tai-wang Tai-bi* (大王大妃), Supreme Great Queen Dowager; Queen Kim was merely given the title *Tai-bi* (大妃); Great Queen; while Queen Hong was called *Wang-tai-bi* (王大妃) the Royal Great Queen.

It was a question, indeed, as to what to do with Prince Heung-sun, father of the King. What forms of ceremony should be accorded him? What his dress? What his place in the government? He should not bow as did other officials seeing that would be bowing to his son. A horn bolt he might wear, and black for dress colour. Let a stone be erected

before his gate commanding all to dismount, but let him have no part in state affairs. It came about, however, through the influence of Queen Cho, that he became Regent and Ruler absolute with the title *Tai-wun Kun* (大院君) Prince of the Great House. For nine years his heavy hand was felt. Several definite lines of action are seen to mark his will. One, he was against foreigners; second, he was opposed to the great clans that had formerly looked down upon him; and third, he was set on his own greatness. When he rode, a double fan-banner was carried before him whereas a Minister had but a single. The eunuchs met him at the Palace entry and supported him on each side as he moved in. His seat of honour was loftier than that of any Prime Minister; medicines were dealt out to him from the royal dispensary; fields and paddy flats were his, a gift of the nation.

His first great enterprise was the restoration of the Palace which had lain in disorder for two hundred and seventy three years, since the war of 1592. Taxes were levied; collections were made; goods were appraised and properties valued and yet there were not funds enough. A great cry went up from the people claiming that they were being mulcted on false pretences; but the *Tai-wun-koon* was not a man to be daunted by an outcry, and, dealing out punishment here and there he went straight forward to the end contemplated; namely the great halls and palaces of the *Kyung-bok* enclosure. How well he did his work we can still see by the *Keun-jung* Hall, and the *Kyung-hoi* or Lotus Pavilion. The breadth of his mind and the mastery of his hand are evident.

Many stories are told of his squaring accounts with his old enemy. Once he had overheard the two great Kims, *Choa-geun* (佐根) and *Heung-genn* (興根), propose that he be set aside and given no part in state affairs. This he never forgot. For example, the young king was on a progress to *Soowun* to visit the tomb of his ancestral grandfather *Chung-jong*. The journey being long, it was

thought that on this return he would arrive late at the crossing of the River Han. Custom required the great ministers to be there at his landing ready for audience. The Kims sent a message of inquiry, "Doubtless it will be late," said they, "when His Majesty returns, shall we trouble to take ceremonial robes or not? There will hardly be an audience at such an hour."

The Regent answered, "Never mind about your robes, let them go." At the same time he sent a message to old minister Chung, "The King crosses the river at such and such an hour, have your robes ready without fail." In the meantime he instructed his son thus, "When you arrive at Nodol be sure to call for the two Kims and Minister Chung." As ordered, it came about, and the three were summoned. Chung robed as state rites required, bowed low and said, "Peace to Your High Majesty." But where were the Kims? Consternation fell upon them, no robes, great loss of 'face,' blundering excuses—and the procession moved on. Next morning they wrote humbly, "Your Majesty, pardon, pray: We have sinned." The King sent word, "What is past and done, is over with. Be at peace!" The Tai-wun-koon, the old tiger, sat back and grinned.

Again Choa-geun, according to ancient custom kept a favorite concubine. She came from Na-joo and ruled the ex-Prime Minister with a high hand. She sold offices at will to the emolument of her own private affairs. She was a bold engaging wench and when the master did not please her she slapped his cheek for him. Her nickname was Na-hap (羅閣), Minister of Na-joo. She smiled at this complimentary cognomen, pleased, till one day a summons came from the Palace commanding her to the presence of Queen Cho. The grim old Queen said, "You are a servant of Minister Kim, and yet you deserve instant death on three counts. You have presumed

to sell office and take bribes for it, one; you are disrespectful to your superiors and have been known to slap the Minister in the face, two; you have won a detestable name, Na-hap, that you pride yourself on, three. I would have you beheaded at once were it not that the old minister would grieve over it, seeing he cannot exist without you. My sentence is that you take yourself off out of the city and never let me see you again." Minister Kim, distressed at this decision took this young wife away to a quiet spot at the foot of Pukhan, Song-ka-jung. There he remained in hiding till some days later a caller was announced. The Tai-wun-koon, all smiles, came in. "Why here, Your Excellency?" "My young wife is ordered from the city and I have come too, as I cannot live without her." "You care for her do you?" "She is all I have." "But does she care for you?" At this, bubbling sobs were heard from behind the screen. The Minister called her in, and she came and made a deep bow before the Tai-wun-koon, and again a deep bow. "Please forgive me," said she "I have done very badly." "Oh I never could do that," said the Regent, "it is a state matter and has been decided." She put her head down and wept bitterly. The old Minister too was deeply moved and pled for her. "I'll tell you," said the Regent, "I promise this, to speak for you." "So many thanks," said Yang-si.

"In case I win out and you are forgiven, what acknowledgment, pray?" At once she said, "*Sim-man yang*, a hundred thousand *yang*, I'll give to the palace building." "Good," said the Tai-wun-koon, "I'll speak for you." She added, "And a hundred thousand more for the King's wedding." The next morning a writing came from Queen Cho, "You are forgiven, my dear, see now that you walk circumspectly in all your ways."

The Aims of Methodist Union in Korea

J. S. RYANG

I HAVE BEEN ASKED to say a few words on the aim of Methodist Union in Korea and I appreciate this unexpected opportunity to express the mind of the Korean people called Methodists.

The Methodists in Korea are not those who minimize the things we have at present, nor are they those who are satisfied with what has been achieved so far. They are trying to appreciate what has been achieved under the difficult circumstances of the past and, at the same time, they are looking forward to greater things in the future for the Korean Church. They believe that the golden age of the Christian Church is not behind us but in front of us. The Church of Christ in Korea, however, is confronting a crisis hour. The general attitude of the people toward Christianity is quite different from what it was in former days. It is now critical rather than admiring. Besides there are many serious problems which require to be fought out by the Korean Christians themselves in their own way.

This movement of the Methodist Union in Korea is the response to the inquiry, "Shall Korea be evangelized and be made Christian?" Yes, Korea shall be made Christian, but how? This is the most important question that we have to answer. I am sure that if Korea can and will be Christianized, it must be done through the Korean Christians themselves. In order to accomplish this great task the Korean Christians of today very urgently need three or four things: (1) a more trained, consecrated, efficient, and spirit-filled ministry, including some special workers for the youth of the nation; (2) more high grade, wide range, and up-to-date Christian literature; (3) more emphasis on social service, including rural work; and (4) a united front of the entire Christian Church. When we have these all other needs will take care of themselves.

As can clearly be seen, the movement for

Methodist Union in Korea is trying to meet one of the most urgent needs of the Christian Church. Necessity is the mother of invention, you say, and necessity is the immediate cause of this movement. It is an expedient by which we are trying to help solve the problem of how to bring Korea and her people to the feet of Jesus Christ.

Korean Methodists have been very anxious to be united for a long time and we believe that the hour has arrived for the two conferences in Korea to organize a united Korean Methodist Church. We feel that we can not wait any longer for the Mother Churches in America to be united; we do not know when this will be consummated while the conditions of this country and of the East compel us to be united as soon as possible.

I have mentioned directly and indirectly the aim of Methodist Union in Korea, but let me now speak of the negative side. It is not an anti-missionary movement. Such a conception is as far from the truth as the heavens are far from the earth. Missionaries are more welcome than ever before because they are more needed. Without missionaries it would be impossible for the Korean Christians to supply the urgent needs I have mentioned. Our appreciation for the missionaries and their services will grow greater and stronger as the years go by. I may take this opportunity to mention another point. I have heard that it is suspected that the Korean Methodist Church, when it is organized, may demand the transfer of all the Mission properties to her. I do not know why such an idea has ever occurred to anybody's mind, but I will tell you right now that no such thing will ever happen in Korea. Even after the Korean Methodist Church has been organized, the services of the missionaries and the financial help of the Mission Boards will be needed as much as ever if not more. And the relationship be-

THE AIMS OF METHODIST UNION IN KOREA

tween the missionaries and the united Church will be the same as it has ever been.

Then some one may say, "If so, why not let it remain as it now is?" To this, I would say that it is impossible for Korean Christians to solve some of the vital questions confronting them, unless they are united; and, besides, we must prepare for the future. Nobody can very well explain the reasons why we should have so many denominations, and much less the reasons why we should have two Methodist Churches in Korea. The Korean people is one of the most homogenous races in the world and why should the Christian Church divide them by a religious faith which is supposed to unite even different peoples of the world? If there is any one who can offer a plan by which the Methodist Churches in Korea can be united, without organizing a Korean Methodist Church, I want to see him, and in addition will make a motion to adopt the plan.

Someone may ask what will be the church polity when the united Church is organized? Of course, I do not know. It will largely

depend upon the Commission, the members of which will be appointed by the two General Conferences in America and by two Annual Conferences in Korea. But I think the commissioners will regard the wishes of the Korean Christians more than their own. So I am inclined to think that the united Church will of course be Methodist, but not Episcopal. We are praying, however, that the Holy Spirit himself will be the Head of the Commission and organize the united Church as it ought to be for the interest of the Kingdom of God in Korea!

The aim of Methodist Union in Korea is no more and no less than the fulfilment of our Master's prayer, "That they all may be one." I believe it is the first step towards the great movement of Christian Union in Korea, which must come to pass sooner or later.

The union of several denominations into one great United Church of Canada has been a great inspiration to us and we hope and pray that the day of a similar movement in Korea is not far off.

The Rev. Choi Pyeng Hun

GERALD BONWICK

PASTOR CHOI PYENG HUN was a well-known man in Korea before he became a Christian for he was a profound and recognised scholar in Chinese lore and Confusian philosophy, thus he was over forty years of age when he met the late Rev. H. G. Appenzeller and professed the Christian faith. He soon began preaching in association with Mr. Appenzeller and for many years was deeply interested in literary and educational matters.

In 1894 he opened the first free reference library as well as the first kindergarten in Korea. He was Secretary to the Agricultural Department in the late Korean Government and, in 1895, helped found the Independence Club—a Korean political institution. In this

year he also became the editor of the "Korea Christian Advocate" and was co-editor of a secular daily paper. In 1898 a great honor was shown him for he was selected to write the whole of the standard Eunmun characters from which all the types have since been made and used in the printing of Korean books. He must have been possessed of a very fine handwriting.

In 1902 the co-pastorship of Chong-dong Church was dissolved through the death of Mr. Appenzeller and Mr. Choi became sole pastor, which office he retained until 1914 when he was promoted to the Superintendency of the Chemulpo District. This in turn he resigned in 1922 on account of advancing age and his last years were occupied as

Professor of Chinese Philosophy and Comparative Religions at the Methodist Theological Seminary, Seoul. His literary output was considerable, including books such as "The Holy Mountain," "Comparative Religious," and "Chinese Philosophy."

Pastor Choi passed away on May 19th, 1927, full of honors and with a long life of faithful services to look back upon. He was a true gentleman—of aristocratic lineage—his humility and earnestness of spirit were well marked through all his life. He was never discouraged though trials and disappointments were many. His activities were unceasing. During his ministry he baptized nearly 4,000

persons and sent out ten young men into the ministry to follow in his footsteps and carry on his work. He was one of the great men of his generation, setting a godly example to all with whom he came in contact, and at his funeral over 3,000 people assembled to thank God for his life and character and to call him blessed. Bishop Herbert Welch, LL.D., the Hon. Yun Chi Ho, LL.D. and Rev. E. M. Cable, D.D. were among the speakers at this service and the funeral procession was joined by hundreds of students who had been heartened and helped in their Christian life by his example.

Notes and Personals

Southern Methodist Mission

Left on furlough

Rev. F. K. Gamble and children.

Northern Methodist Mission

Left on furlough

Rev. and Mrs. C. F. Carlson and family.

Miss Marion Conrow.

Miss Gertrude Snavelly.

Southern Presbyterian Mission

Birth

To Rev. and Mrs. John McEachern of Kansas, now in U. S. A., a son, Allen, on April 6.

Returned to America

Miss Ella Reynolds.

Left on furlough

Rev. and Mrs. J. I. Paisley and children.

Mr. and Mrs. W. P. Parker and children.

Northern Presbyterian Mission

Returned from furlough

Rev. L.P. Henderson and family to Hingking.

Left on furlough

Miss O. R. Swallen, Syenchun.

Mrs. A. S. Ashe and daughter, Pyengyang.

Miss L. B. Hayes, Pyengyang.

Dr. J. S. Gale, D. D. and Mrs. Gale, Seoul.

Dr. and Mrs. A. I. Ludlow, Seoul.

Mrs. Lois E. Henderson, Seoul.

Rev. A. F. DeCamp and family.

Miss Marion Kinsler, Seoul.

Rev. and Mrs. E. Adams and children, Taiku.
Dr. and Mrs. H. S. Hoyt and children, Taiku.
Miss Louise Koons to school, Holyoke.

Births

To the Rev. and Mrs. F. E. Hamilton, Pyengyang, a daughter, Mary Helen.

To Dr. and Mrs. H. H. Underwood, a son, Richard Folsom, on June 9.

Death

Barbara Florence, the infant daughter of Rev. and Mrs. O. V. Chamness, Taiku.

United Church of Canada Mission

Left on furlough

Rev. and Mrs. S. J. Proctor and family.

Rev. and Mrs. R. McMullin and child.

Seoul Foreign School

Returned to U. S. A.

Miss Eulah Orr.

Miss Dorothy Smith.

Australian Presbyterian Mission

Left on furlough

Rev. A. E. Allen, Kyumasan.

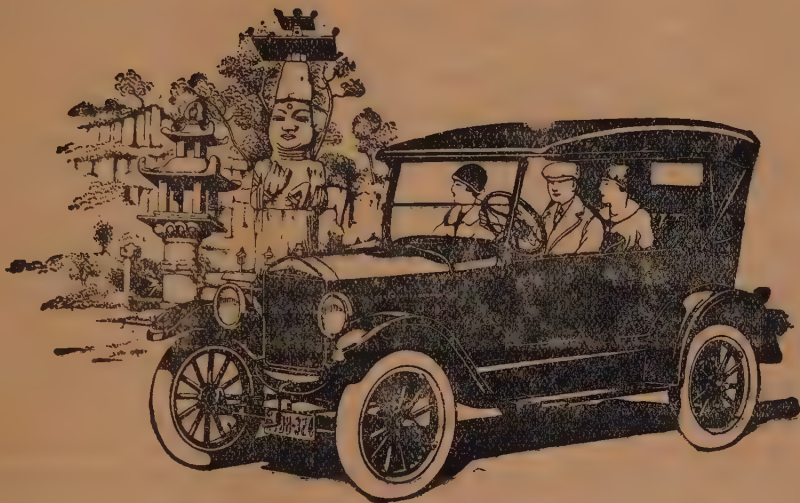
Miss S. M. Scott, Kuchang.

Lieut.-Colonel and Mrs. W. E. Twilley and Major and Mrs. Hill of the Salvation Army have left Korea and Lieut.-Colonel and Mrs. Chard have arrived to take the post left vacant by Col. Twilley.

Miss Winifred Davidson left in June for England to continue her education.

W. W. Taylor & Co.

Ford



No city in Korea except Seoul, Pyeng Yang and Fusan has a population of over 75,000: only six cities have populations of between 25,000 and 75,000: sixteen cities have between 3,500 and 25,000 people each. The total population of these twenty-three cities is approximately three-quarters of a million. This means that nearly sixteen and a half million people in Korea live in villages of less than 3,500 population, or in little hamlets. EIGHTY-FIVE PER CENT OF THE KOREAN PEOPLE are reported to be engaged in agricultural pursuits. It is manifest that NO PROGRAM FOR KOREA CAN BE CONSIDERED ADEQUATE WHICH DOES NOT PLACE LARGE EMPHASIS ON REACHING THE RURAL POPULATION."

*Extract from F. M. Brockman's article
"Projected Policy for Rural Work."*

Does the Church at home realize that in the Missionary that they are supporting they have a Trained Specialist who should be equipped with means to reach the above population and that means is the FORD? Write to us and obtain particulars as to roads, price upkeep, etc. It's no use to buy a Ford for the missionary unless you make some provision for the running of same, he usually has all he can do to make ends meet as it is.

We solicit correspondence from those who are interested in the work out here.

W. W. TAYLOR & CO.

SERVICE DEALER

SALES AND SERVICE

SEOUL, CHOSEN.

*We announce the opening of our Sales and Service Station and extend
an invitation to all to pay us a visit.*

IS YOUR SCHOOL FITLY FURNISHED?

We supply school desks with practically indestructible iron frames, chapel seats, teachers' desks, regular and sectional bookcases, office desks and chairs, filing cabinets, card indexes, etc., etc., etc.

GET IN YOUR ORDERS IN GOOD TIME

CABINET-MAKING PRINTING PHOTOGRAPHY MACHINE-WORK

**WRITE FOR PRICES
INDUSTRIAL DEPARTMENT**

KOREAN YOUNG MEN'S CHRISTIAN ASSN.

SEOUL, KOREA

I. Y. Reigh
Business Manager

Geo. A. Gregg
Mechanical Superintendent

NORTH BRITISH & MERCANTILE INSURANCE CO. LTD

(Funds Exceed £30,000,000.)

FIRE INSURANCE : Think of replacing your clothes even ! And your Furniture !

BURGLARY INSURANCE : Small addition to Fire Insurance covers the risk of Loss from Thieves breaking into your House.

MOTOR CAR INSURANCE : Assures the Motor Car Owner from Damages or Claims of every description.

MOTOR CAR PERSONAL ACCIDENT INSURANCE : Indemnifies the Car Owner in large amounts in case of Accidents while using or attending to the car.

GENERAL ACCIDENT INSURANCE : Meets the case of Accidents arising from Whatsoever Cause (Does not include Diseases).

PERSONAL BAGGAGE INSURANCE : Insures against Loss of or Damage to your Baggage when travelling, anywhere, in any conveyance, or in any abode.

AGENT :- H. W DAVIDSON.

SEIDAIMON, SEOUL.

YUEN TAI & CO.

Oldest Tailoring
Establishment in Korea

Over Thirty Years'
Business at Present Site
opposite Seoul Tennis Club

Gentlemen's & Ladies'
Tailoring

Best English Cloth Carried

Work and Materials
guaranteed

REFERENCES :- OUR CUSTOMERS
of more than
THIRTY YEARS' STANDING

M. W. LEE

KOREAN
BUILDING CONTRACTOR

Ten Years' Experience

References permitted to
Ewha Haktang, S. D. A. Mission,
and Whimoon and Chungang Schools

Drawings and Estimates

House Painting, Repairs,
Office & Household Furniture

KOREAN, JAPANESE OR CHINESE
WORKERS AS PREFERRED

ADDRESS : TELEPHONE
Seidaimon 2 chome 70 Kokamon 480
NEXT DOOR TO PIERSON MEMORIAL
SCHOOL

KINDERGARTEN SUPPLIES

WE MANUFACTURE HUNDREDS OF BOXES
OF GIFTS NO. 5 & 6 AT A BETTER PRICE THAN
CAN BE PURCHASED OUTSIDE OF KOREA.

ALSO CHAIRS, TABLES, SAND BOXES, COLOR
SPLINTS, ETC. ETC.

WRITE FOR PARTICULARS.

ANNA DAVIS INDUSTRIAL DEPARTMENT

Robt. McMurtrie, Superintendent.

WORLD WIDE GOOD WILL

The world wide good will which Dodge Brothers Motor Car has earned for itself during the past ten years is emphatically the most valuable asset that Dodge Brothers Incorporated possesses.

The public may rest assured that nothing will ever be done to jeopardize in the slightest degree this enviable and priceless reputation.

The policies and practices which have shaped the destinies of Dodge Brothers in the past are in full force today, and will continue in full force so long as a motor car bearing Dodge Brothers' name shall be manufactured.

DODGE BROTHERS INCORPORATED

DETROIT MICHIGAN

U. S. A.

J. H. MORRIS

Exclusive Dealer in Chosen

For

DODGE BROTHERS MOTOR VEHICLES

19-21 Teido Street

SEOUL, CHOSEN

Service Station
41 Shung Yi Dong

Telephone :
Kokamon 242

E. D. STEWARD & CO.

SORAI BEACH

(K. C. Chung)

WONSAN BEACH

(C. T. Tan)

SUMMER SEASON 1927

THESE TWO BRANCH STORES

WONSAN BEACH BRANCH

will open on June 5th

SORAI BEACH BRANCH

will open on June 15th

For the Season

also

Our own Baker at Wonsan Beach

will supply

Nice Bread and Render every Service

WE SOLICIT YOUR PATRONAGE



The Daily Diet of
the Delicate
the Best Beverage for
the Strong
The Ideal Food for
Invalids

When Food becomes a Problem
Ovaltine will Solve it!



OVALTINE
TONIC FOOD BEVERAGE

DISTRIBUTOR:

Severance Wholesale Medical Supply Co., Seoul

Annotated Japanese Bible

NEW EDITION. LARGE TYPE TEXT. N. T. REVISED VERSION.

Explanatory, Concise, One Volume Commentary.

Containing the Editorial matter and references of the
Scofield Reference Bible.

Compiled by REV. P. PIERSON, Edited by REV. T. MIURA.

Price Yen 3.50---Postage 24 Sen

Among other features the volume contains Introductions to the O. T., N. T., and the several books therein, Topical Analyses, Dictionary of Bible Terms, Maps and Diagrams, Harmony of the Gospels, etc.

To be obtained from

THE CHRISTIAN LITERATURE SOCIETY OF KOREA
Seoul, Korea

Nippon Kyoritsu Fire Insurance Co., Ltd.

Capital Subscribed	Yen 5,000,000.00
Capital Paid-up	1,300,000.00
Total Reserve Funds	1,311,556.11

Manging Director : KINGO HARA, Esq.

Fire Policies issued at reasonable and moderate rates of premium on property of every description and all claims promptly and liberally settled.

HEAD OFFICE :

*Minagawa Building, No. 26, Minami Konya-cho,
Kyobashi-ku, Tokyo.*

Sub-Branch Office in Korea

39, Hon-machi, Sanchome, Seoul

CHOSEN GOVERNMENT RAILWAYS

In planning a trip for a short vacation, **TIME, COMFORT,** and **EXPENSE** are the main factors that enter the prospective traveler's mind.

The Chosen Government Railways, in co-operation with the South Manchuria Railway Company, operate the **FAST, WELL-EQUIPPED TRAINS** between Fusan and Mukden without change of cars at Antung. The first class fare is seven sen a mile, and second and third class fares are proportionately less, thus rendering quick and comfortable service at a reasonable cost.

STOP-OVER PRIVILEGES are liberal and the passenger may stop to see the principal towns of historic and economic interest along the railway line:— Fusan, Taiyku, Taiden, Keijo, Kaijo, Heijo, and Shingishu.

Dining cars and first, second, and third class sleeping cars are attached to the **THROUGH** and **EXPRESS TRAINS** running between Fusan and Mukden. The cars are steam-heated.

MODERN RAILWAY HOTELS are established at Fusan, Keijo, Heijo, and Shingishu.

For further particulars, please, apply to:—

The Passenger Traffic Manager,
RAILWAY BUREAU,
Government-General of Chosen,
Keijo, Chosen (Korea).

Dollar Steamship Line
and
American Mail Line
(Admiral Oriental Line)
JOINT TRANS-PACIFIC SERVICE
A Regular Weekly Sailing
TO SAN FRANCISCO OR SEATTLE
THE "PRESIDENT LINERS"

To SAN FRANCISCO, via HONOLULU
"THE SUNSHINE BELT"

To VICTORIA and SEATTLE

'THE FAST SHORT ROUTE'

To EUROPE and NEW YORK

To SHANGHAI, HONGKONG and MANILA

AGENTS AT SEOUL

TRANS-PACIFIC
SERVICE

ROUND-THE-WORLD SERVICE

W. W. TAYLOR & CO.

J. H. MORRIS

AGENTS AT CHEMULPO

TOWNSEND & CO.

BENNETT & CO.

BENNETT & CO.

昭和二年七月一日
昭和二年六月廿六日

發行 印刷

發行人
編輯人

京城鍾路朝鮮耶穌教書會
京城西大門外

英國人 斑馬巨
美國人 太監宮

印刷所
印刷人

京城鐘路中央基督教會
樓上洞九八番地

郭寅燮